

## Hyperborean Wisdom and the forgotten secrets of ancient India

By Christian C.

When speaking of «Hinduism » it should be noted that although it is an academically recognized denomination, the term as such is absent in the scriptures and Vedic tradition.

The phonetics of the Persians in the Sindhu River region (the Indus River), towards the 5th century BC, which did not pronounce the s, led to the name of this river as «Hindu, » (and the Arabs, Al-hind), which led to cataloging as <TAindust1> Hindus «the inhabitants of the eventually extending this term, Hindu, to designate not only those who inhabited that region, but also all those who followed its religious traditions and practices.

Long after, in the 17th century AD, the Mughal empire settled in India, called all non-Muslims «». And finally, with British colonialism, the Hindu term Hinduism and Hinduism became popular in the 19th century, encompassing both the religion and the culture of India.

Strictly speaking, the ancient tradition of India is called Bharatiya, in honor of the ancient King Bharata, from whom India itself receives its name.

In philosophical terms, the culture of India, with its high doctrinal and philosophical content, is known as Satya Sanatana Dharma, referring to the eternal condition (sanatana) of the living being. Ultimately, it is the culture and tradition that has the Vedas as its source of knowledge.

The Sanskrit word Veda means knowledge, and thus according to the Vedic tradition all knowledge has its original source in the Vedas.

Beyond the different portions into which each Veda (Samhita, Brahmana, Aranyaka and Upanishad) is divided, then we have complementary (Vedangas) and supplementary (Upavedas) sections of the Vedas.

Among these areas of complementary knowledge or Vedangas, we find knowledge texts referring to Jyotish or astrology, Vyakarana or grammar, and Chandas or prosody.

And among the Upavedas, the Gandharva Veda (music), Ayur Veda (medicine) and Dhanur Veda (war) stand out among others.

Then, without going into detailed details, which would require an encyclopedic extension, we have that in the Atharva Veda there are magical formulas and spells, being that like the art of alchemy (Nagayuna), magic also has a Vedic origin .

The knowledge of occult arts of the Atharva Veda, as well as its inclusion of the Gopal Tapani Upanishad (Upanishad focused on Gopal Krishna, being the figure of Krishna purely hyperborean) has been sufficient reason for many Orthodox Brahmins to only take into account the Rig, Yajur and Sama Veda, and not Atharva.

It must be understood that Vedic knowledge encompasses both a material field and an approach towards transcendence, an issue that is oriented through the aforementioned portions of the Vedas, depending on the orders of life (brahmachari, grihastha, vanaprastha and sannyasi) , being that in each state of life a level of knowledge is addressed.

And Krishna is very explicit about not getting lost in the ramifications of the Vedas, when he says:

«When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, you will then have reached divine consciousness. »

BG. 2.53

Or even that through the Vedas, the Unknowable must come, and the reality of the uncreated true world, of which Krishna represents and is its mediator:

«It is Me who must be known through all the Vedas. In truth, I am the compiler of Vedānta and the connoisseur of the Vedas. »

BG. 15.15

This material world is compared in the Bhagavad Gita with an inverted tree, which has its roots up, and branches down. That is, it is a distorted reflection of the true world, where similar appearances appear, but in reverse reflected form. This is a concept similar to Plato's referring to the perfect world of ideas, and the world of matter.

Thus, Krishna declares in the Bhagavad Gita:

«There is said to be an imperishable banyan tree that has its roots up and its branches down, and whose leaves are the Vedic hymns. He who knows that tree is the knower of the Vedas.

The branches of that tree extend down and upwards, fed by the three modes of material nature. The twigs are the objects of the senses. That tree also has roots that go down, and these are linked to the fruitive actions of human society. »

BG. 15.1-2

When one studies the vast field of Hinduism, one must consider several factors. In the first place, the study of indologists and orientalist such as Max Muller and William Jones, does not reach the very essence of Hinduism, either by intentional disinformation by agents of the sinarchy in its anthropological aspect, or in the case functional to interests such as those of the empire British, which maintained India as a colony at the time, and it was necessary to justify «the cultural backwardness, religious and philosophical » of India in relation to the «civilized and progressive west ».

In addition to this, outside the same Hindu tradition, it falls into a very limited approximation, since the sources of Hinduism comprise not only the ancient texts, but also the oral tradition, and in both cases

there was intentional distortion. Thus, from outside the tradition itself, there will be a greater opacity to understand such a complex culture.

The Sanskrit language itself has a runic origin, plus its spelling was intentionally retouched, while still maintaining its phonetics and semantics.

There is thus simultaneously both the possibility of orienting oneself through the Vedic texts, and of getting lost in the labyrinth of the Vedic flowery language of which Krishna speaks.

A very deep concept of high knowledge, which is mentioned both in Vedic texts and in Hyperborean Wisdom, is that the spirit as such is neither fallen nor conditioned nor chained. Of course, as it is widely developed in «Foundations of Hyperborean Wisdom », the lost Self is a hypostasis, which arises from a reflex gaze of the infinite Self, which in turn is the externalization or reversal of the absolute Self , allegorized with the figure of the sphere spirit.

In «The Mystery of Belicena Villca », Princess Isa is very clear about it in her blunt and accurate statement to King Nimrod, when she says:

« » Oh Nimrod,

in an instant everything became clear, all confusion dissipated! I could not

never get lost because now I knew we had never strayed, nor

confused, neither sin, nor fallen. We had never even moved. Oh

Nimrod! When the whole of the Great Deception was dispelled, I was certain that

we would not have to return because we were there without knowing it. We have

conquered the Freedom of the Spirit, Brave Nimrod! And the absolute possibility

of being ourselves our own creation, of being us the matrix

of our own childbirth. It is the Will of the Unknowable, Divine Nimrod,

that we can do everything »

In Srimad Bhagavatam we similarly find the following:

«The terms «captive » and «released » are an explanation of the modalities of nature (some), not of the actual substance ».

Krishna is also categorical regarding two very different states or conditions, of the created beings of this world (demiurgic creation), of the eternal beings of the spirit world:

«There are two kinds of beings: the fallible and the infallible. In the material world every living being is fallible, and in the spiritual world every living being is called infallible. »

BG. 15.16

This conception of the I of the Virya as hypostasis of the infinite Self, has its parallel in the concept of the Vedanta of chid-abhasa, or «reflected consciousness », with respect to what manifests itself as the principle of life or pure consciousness in the soul subject (ahankara or «false ego »), is a projection of the Atman or spirit, which out of everything phenomenal in this world.

Thus in Srimad Bhagavatam or Bhagavata Purana, Atma is mentioned to be found in the body «as a reflection of the sun in the water ». Its eternal and uncreated, immutable essence is not there, but only a projection or reflection (abhasa) of its own.

So it is not the Atman or covered spirit, but a portion of «light of the Atman », that is, the projection of one of the gazes of the infinite Self, which is covered by Maya or the shakti of the illusion, animating and infusing vitality to a Microcosm, and plunging that projection of the infinite Self (chidabhasa) into the false Ahankara, subject with whom the true Self is confused.

At the Vedanta Visistadvaita school in Ramanuja (qualified monism, different from Shankara's undifferentiated monism), where the conception of the brahma brahma, or brahman (spiritual substance) with differentiated attributes is maintained, we have the concept of «Dharma bhuta jnana », being that the Atma or Atmanvar (maintains self-awareness and the externalized or attributive consciousness (dharma bhuta jnana), which is the one covered by Maya.

Thus it turns out that the Atma is not really in its eternal and immutable spiritual essence, affected neither by the time factor (kala), nor by the gunas or modalities of material nature, nor by karma.

The executor of the activities is also not the Atma but the ahankara or «false ego » (being animated by the eternal principle of the eternal Atman, from its projection known as chidabhasa), so whoever receives the results or karmic reactions, be reactions of good activities (karma) or prohibited activities (vikarma) is not the Atma. Furthermore, due to the false identification, aroused by Maya or the illusory energy, and the structure of Ahankara, the person illusory believes that he is really suffering or enjoying himself in this Mayan world.

In Srimad Bhagavatam it is also clearly mentioned how the Atma remains out of all influence in the realm of Maya:

«The living entity is distressed in relation to the identity of his being. He has no real basis, like a man who in a dream sees his head cut off.

Just as it seems to an observer that the Moon trembles when reflected in water, since it is in contact with the quality of water, likewise, when the being comes into contact with matter, it seems to acquire the qualities of matter. »

SB. 3.7.10 / 11

The experience in this world is compared to a dream, where one can be «experiencing » or dreaming that they cut off his head, that a tiger attacks him, etc., being only a dream or illusion. And so all the questions of this material world are considered in relation to the Atma.

Another example of Srimad Bhagavatam is in relation to Atma consciousness and contamination or material covering, comparing it to wind and dust. Although there may be dust in the wind that is carried here and there, the truth is that the wind and dust do not mix substantially. This is also the case with respect to Atma and material coverings, which although they seem assembled, keep their own essence separate, similarly to water and oil, which are not mixed either.

What there is in any case is an overlapping of planes, and the false identification caused by Maya, under the influence of the gunas and the false ego.

There are innumerable references or quotes that could be given holding this concept of immutability and transcendence outside of everything material of the Atma or spirit. But by way of illustration, two references taken from Srimad Bhagavatam will be cited here:

«Even when reflected in various objects, the sun never divides or merges into its reflection. Only those with dull brains would consider the sun this way. Similarly, although atma is reflected through different material bodies, atma remains undivided and not material. »

SB. 11.7.51

«Lamentation, euphoria, fear, anger, greed, confusion and longing, as well as birth and death, are experiences of the false ego and not of the pure soul. »

SB. 11.28.15

It should not be forgotten the question already mentioned that «atma » can be applied in various contexts. More as in the examples clearly cited it is noted, here the spirit is being alluded to!

The main paths based on the directives of the Vedic literature, and which Krishna also exposes in the Bhagavad Gita are karma, jnana, yoga, and bhakti.

In itself, karma, known as the karma khanda path, (systematized by the Jaimini Mimamsa school) seeks or focuses on obtaining material benefits, such as a good birth, opulence, or promoting the heavenly world in Svargaloka. .

Needless to say, this path does not lead to liberation, but rather perpetuates conditioning in the wheel of Samsara, through karma.

Through punya or pious activities, the person becomes the creditor of a better birth, being able through a variety of activities of karma khanda, such as atoning rites, offerings to ancestors, homas and yañas to the Devas, etc., to access a heavenly world. More when the pious merits are exhausted, the person descends again to Martyaloka (Earth), having to continue his journey.

A wide variety of Vedic hymns in the Brahmana section of the Vedas are geared towards this type of karmic ritual, and then the systematization of the Karma Khanda path is also found in the Jaimini school.

Furthermore, this school considers the predominance of karma, based on mechanical laws of action and reaction, considering that the Devas themselves must abide by the karmic designs. There is no way to orient oneself through this system, unless one rises to a higher level of consciousness, seeking jnana or knowledge.

In the case of the person who cannot access this type of khanda karma practices, monopolized by the caste Brahmins, through daily pious activities it is also considered that a good birth can be obtained, or even reach the heavenly abode of the ancestors, Pitriloka.

Furthermore, none of this contributes to liberation, since any action generates a consequent reaction, adding to the karmic haber of the person.

Thus, Krishna recommends in the Bhagavad Gita the method of karma Yoga, to act fulfilling one's duty or dharma, detached from the fruit of action.

This kind of action, when carried out from an awakened and focused consciousness on the spiritual plane, without renouncing activity, but also not pending its fruits, enables the liberation of karmic entanglement. Thus Krishna says «He who sees action in inaction, and inaction in action, is intelligent among men ».

Otherwise, merely staying on the path of karma khanda maintains material conditioning. According to the Puranas, after a hundred lives of perfection in the Varnashram dharma system, Brahmadev's condition can be accessed.

In other words, after a hundred lives of a Sinarch guru, one becomes Brahmadev, with a condition similar to that of the Demiurge, if not in this, in another universe.

Then, in the case of those who seek jnana or knowledge, going one step over the path of karma khanda, the monistic deviation, so widespread in India, of seeking fusion with the One, or impersonal liberation, Sayujya Mukti, is maintained. .

In this case it is not a question of the absorption of all the cosmic manifestation and the living beings that are there, in a cosmic withdrawal when the Maha Pralaya occurs, but the search for a fusion in which one's individuality is eclipsed forever, or at least this is the objective, immersing itself in the effulgence or brilliance of divinity.

Detachment of everything material, renunciation, both of the sense of property and of passions, the study of Vedanta, and the transcendence of the gunas are encouraged, but the objective is not conducive to personal liberation as the one proposed in Wisdom Hyperborean.

For other schools, which consider it essential to maintain one's individuality after liberation, such as Vaishnavism, this kind of liberation is considered «spiritual suicide ».

Then, in the case of mystical Yoga, the eightfold system of Yoga taught by Patanjali, mind and sense control practices, controlled breathing exercises or pranayama, and meditation are maintained at different levels, such as dharana, dhyana, and samadhi.

Through this system, the Yogi obtains a variety of siddhis or mystical powers. Eight main siddhis (among many others) are mentioned, which are as follows:

It encourages siddhi, or the mystical power to reduce one's size to an imperceptible dimension like the atom. This mystical power is used by Yogis and mystics to «disappear at will ». Then Laghima siddhi, which allows «to be as light as a feather », being able to levitate in the air, or walk on water without sinking. This siddhi implies mastery of gravis.

Mahima siddhi, who empowers to increase size, and become as heavy as a mountain. We find an example of this siddhi in the Ramayana, where Hanuman increases gigantic in size, carrying huge rocks and even mountains. A question that, of course, from the rationalist mentality, was considered as a «mythological invention ».

And again, this siddhi also requires mastery of gravis. Whether to increase, decrease or change shape, it involves the spatial manipulation of gravis.

In Krishna's story, we have the well-known hobby or lilac, from when as a child, he raised Govardhana Hill with his little finger. History that will seem most fantastic and implausible to those who do not have the knowledge of the scope of power that a Siddha has.

Prapti siddhi, which allows to materialize or manifest at will any object, drink, jewelry, etc., in the same place where one is, without going to look for it anywhere. «appear » in your own hands whatever you want.

This domain of the Shakti is undoubtedly high-level magic.

Then Isita siddhi, who empowers both to create and destroy anything.

Vasitha siddhi, with which the material elements are controlled. Prakamya siddhi, with whom you can, for example, bring water into your eyes, and make it come out at will.

And finally, Kamavasayita siddhi, with which any form can be assumed. Some Yogis, and even mystics like Ravana (as recorded in the Ramayana and the Puranas), expanded in up to eight identical forms.

However, these siddhis are cataloged in subtle material perfections, of a mystical nature. Furthermore, in the case of a Siddha, it already naturally and inherently possesses all these mystical yogic perfections, and even going beyond the limit of the siddhis themselves.

For if a mystic can replicate his form by expanding into eight identical forms, we have on the other hand the example of Krishna, who literally expanded in thousands of ways as his replicas, to dance with the Gopis, or to be simultaneously with each of his queen wives in Dvaraka.

In addition to the Ashta siddhis, or eight main siddhis, there are a variety of other mystical powers, such as siddhi flying in one's own body, such as the inhabitants of Siddhaloka.

Certain witches are said to dominate Khechari's art, which allows them to fly through the air literally, using certain root tree branches. To this day, there are certain dark witches in northwestern India who know this art.

There are Yogis with the siddhi to run across India, in a matter of minutes. And even Yogis, who are thrown at a certain Ganges site, to immediately emerge elsewhere in the Ganges thousands of km away.

Great mystics can even create a planet or world of their own, with independent functioning of this demiurgic world. Or, the well-known case of Kardama Muni mentioned in Srimad Bhagavatam, which was moving in a gigantic Vimana, which was like a city inside.

There are mystics who have come, through advanced practices of Yoga, to dispense with any food or drink, supporting their body (muted cellularly and biologically) only through prana, or vital energy, which can empower them to prolong life, centuries or millennia at will.

All these siddhis mean not only the domain of matter, in its subtle and gross essences (tanmatras, and mahabhutas), but also of inter-dimensional shakti, manipulating time and space, or kalashakti.

Some phenomena produced by psychic energy have been studied by parapsychology, cases such as telepathy, telekinesis, bilocation, conscious astral projection, remote vision, etc., etc., and a wide range of cases, such as the parapsychological phenomena studied for many years by Professor Herrou Aragón, as cases of influence and psychic attack, and sexual telecommand.

And from now on, the cases of people with healing abilities, documented cases of conscious influence of the climate, etc. are well known.

But other cases are more bizarre and incredible for the rationally educated Western mindset under very well defined cultural premises.

And so occurs the filtration carried out by religion, where the Church considers a Christian with the capacity to heal or levitate as a saint, etc. and on the other hand, the same faculty of levitating is condemnable as demonic in Simon the magician.

But there is a lot of still unknown and ignored field of mystical siddhis, mainly in the West. It is said in the Bhagavata Purana, that in Atalaloka mora Bala (son of the mystical architect Maya Danava), an expert black magician in 96 dark magical arts.

It is not the goal in this text to extend into the full range of mystical powers. Suffice it to mention that you can have complete energetic mastery of matter, both gross and subtle. You can even go through the dead, reducing the respiratory rate to an imperceptible degree, the blood pulse, and even the heartbeat itself, consciously (as has happened) diverting the signals of an electrocardiogram.

The case of a mystical Swami who took upon himself the karma of his disciples was also known, reaching eg. to the limit of death (which should have happened to the disciple instead), and returning after death, having freed that disciple from the karmic reactions pending that death.

It is not so strange, considering that the great sage and mystic Sukracharya, guru of the Daityas, possesses siddhi to bring back to life those who have already received death, as recorded in the Puranas.

Some of these siddhis or mystical powers can strategically be used by a Virya or Siddha, in certain circumstances.

In the case of the Yogi who merely sticks to obtaining mystical siddhis, this also becomes another trap of Maya, fascinating the unwary, and diverting him from the ultimate goal of life, the transcendence and liberation of this world.

Furthermore, the Yogi, obtaining the perfection of its yogic practice, can both seek the fusion of the Atma with the Paramatma, which would result in an impersonal liberation similar to that of the jñani, or the contemplative absorption in the Paramatma or supreme being, retaining individuality, which would allow him to access a condition of permanent contemplative ecstasy.

In this case, it is not a question of obtaining one's divinity, as an individualized absolute God, but of a subordination of one's own being to the Paramatma, or supreme being, which is why it does not represent the objective sought by the Hyperboreans either.

In addition to the paths of karma yoga, jnana yoga, and raja yoga, we then have bhakti yoga, or yoga of devotion, a system essentially followed by Vaishnavism (although there are also bhakti yoga practices in the Shaiva, Ganapatya, and Shakta traditions), that seeks a personal relationship with the supreme being, in a spiritual body or Siddha deha.

However, it is not the goal proposed by Hyperborean Wisdom, to achieve one's divinity as a God or a Goddess in Origin.

The path of bhakti, essential in all forms of worship, can in some cases allow absolute liberation to be obtained through transcending the archetypal. In the case of the Tharsis house, his family mission assigned by the Siddhas, was in fact a cult, the cult of Pyrenees, the Goddess of cold fire.

Considering the hyperboreal character of Krishna, Vishnu, and Shiva, as well as Kali and Ganesha (i.e. these Devas from the hyperborean perspective), the possibility that addressing an initiatory path of transcendental knowledge (such as that set forth by Krishna in the Bhagavad Gita, quoted by Nimrod of Rosario in «The Mystery of Belicena Villca <TAG1 and even through bhakti yoga practices, the final liberation in the Origin is achieved or obtained, as proposed by Hyperborean Wisdom.

The opposite is also true, in that through these various cults, and with a certain devotional component of bhakti, the sadhaka or practitioner is often captured in the archetypal and sacred symbols, without ever achieving liberation and transcendence.

It is also understandable that for Vaishnava schools, which promote a personal transcendental relationship with the supreme being, in terms of lover and loved, deny or do not recognize the validity of achieving one the status of an absolute God, since then bhakti or devotion based on that personal relationship with divinity disappears.

Until now, we have, based on Hyperborean Wisdom, that karma yoga and bhakti yoga can be approached in a certain way.

As for raja yoga or ashtanga yoga, certain pranayama and meditation practices can be helpful, as well as obtaining siddhis or mystical powers.

And regarding jnana yoga, the neti neti method, or «is not this or that », as for everything alien to Atman himself, has a certain parallel to a certain extent, depending on the approach given to him ( which obviously that of a vedantista monista or Jñani is not that of a hyperborean), with the beginning of the fence.

We have six systems of philosophy from ancient India, or Sad-darshan (Nyaya of the sage Gautama, a system of logic based on Sanskrit grammar, Vaishesika or atomistic philosophy of Kanada Rishi, Mimamsa or ritualistic school based on karma, Jaimini , Sankhya or analytical philosophy of the reality of the world of Kapila, Yoga, or the path that seeks to link the living being with the supreme being in its different aspects, being the Ashtanga Yoga exposed by Patanjali, and Vedanta or the path of the ultimate knowledge of reality that has the sage Vyasa as a reference.).

Mimamsa and Vedanta have already been commented on, which complement each other in a hierarchical sense, since when the karmi or fruitive worker understands the futility of his continuous wandering through karma, he accesses a higher level, the search for knowledge ( represented by the initial maxim of the Vedanta Sutra, Athato brahma jñāsa, o «Now is the time to inquire about the absolute truth »), which makes the karmi or fruitive worker a jñani or seeker of knowledge, a path that is contemplated in the Vedanta school.

The branches or sub-schools of Vedanta are diverse, from the Advaita or monism of Shankaracharya, the qualified monism or Visistadvaita of Ramanuja, the dualism or Dvaitavada of Madhva, the pure monism or Suddhadvaita of Vallabha, or the Dvaitadvaita school of «simultaneous unity and difference of Nimbarka.

In all these schools, various philosophical conceptions regarding the living being are handled, from the Vivartavada conception of Shankara, as «The One became many », o Pratibimbavada (conception of the Shankara school as well) that the entity or being individualized arises as a reflection (pratibimba) of infinite Brahman. Also the conception of the living being as the manifestation of an aspect of the supreme being, either directly (doctrine from Brahma Parinamavada), or as an expression of the Shakti or Bhagavan power (Shakti Parinamavada) maintaining a relationship of identity and separateness and difference with respect to the absolute, or on the other hand the complete distinction of the living being with the supreme being, or also his ontological existence explained as a mode or aspect of the supreme being. All these very varied conceptions are generally handled in the different aspects or Vaishnava schools, differing or keeping aside the Hyperborean Wisdom as exposed by Nimrod of Rosary, since the spirit in its full expression is considered as absolute Self, without anchorage , subordination or

dependence on its own eternal and uncreated essence of any other divinity, each Hyperborean spirit being a God in itself. each Hyperborean spirit being a God in himself. each Hyperborean spirit being a God in himself.

However, a dependency of the Unknowable (and his representative Lucifer) is recognized, more in a hierarchical and not ontological sense.

And it is already highlighted that unlike the Hyperboreans who are lost, Lucifer can never be, nor be deviated, confused or reversed.

From the explanation provided by Nimrod de Rosario in «Foundations of Hyperborean Wisdom », the condition of the lost Self is explained from its hypostasis of the infinite Self, which is in turn the reversal of the absolute Self. These three instances, Absolute Self, Infinite Self, and Lost Self, are exposed from an elaborate and complex explanation, where there are two fundamental acts: That of the reversal of the «sphere spirit », and later the capture of a lost Self, as an expression of the infinite Self of a hyperborean spirit, through the genetic key.

And in both acts a projection of the symbol of the Origin is made, which becomes the loss and subsequent capture or chain of the Self, under a framework of limited conditioning.

In addition to the Mimamsa and Vedanta philosophical systems, we then have Sankhya, which is complemented by Yoga. Furthermore, the Sankhya (philosophy exposed by Kapila), considers the cosmic manifestation as an interaction of Purusha or the spirit and Prakriti (the material nature displayed through different combinations of the gunas), giving preeminence to Prakriti, who keeps the Purusha captive. .

It is through a study and analytical understanding of the Prakriti, that the Sankhya system considers the spirit to be liberated, since the Prakriti being fully known, just as a disguised actress who is discovered, ends her illusory enchantment game.

Ultimately, it is Prakriti that covers or unravels, a concept that does not fit with the explanation of spiritual chaining and liberation as held by Hyperborean Wisdom. And fundamentally, in the Sankhya the Purusha, in its liberated state, is considered to remain inactive, attributing all dynamism to the

action of the Prakriti. This question does not agree with the perfect condition of the Hyperborean spirit, or absolute Self, and its eternal companion, that is, El-Ella, in an eternal complementary dynamism.

Vaishnavism-like variants are found in the Shaiva tradition, with different nuances.

At the Shivaista Pasupata school, the state reached after liberation in complete mystical union with Shiva is considered to be obtained by retaining one's individuality. Analogously to the stars in the sky, which make up the same star sky, the stars keeping their own separate distinction.

The Vira Shaiva school supports the Shakti-Visitadvaita philosophy, recognizing both the unity and the difference between Shiva and living beings, in an integrated way, with its own distinction between the living being and Shiva, as well as the sun and its rays.

At the Shaiva Siddhanta school in South India, one branch, that of Tirumular is monistic (monistic theism), while the Meykandar branch considers that Shiva, living beings, and the world coexist separately eternally. (realistic pluralism)

This own individuality that is maintained by obtaining liberation, as in the Vaishnava conception, is related to Hyperborean Wisdom.

Among the Shivaist aspects tending to monism, we have some formulations of Kashmir Shivaism, which considers Shiva as the only reality (the Pratyabhijña doctrine), the Advaita Shivaism, which recognizes a semi-fusion with Shiva, acquiring the same qualities of Shiva (Shivaismo Visistadvaita), and the Siddha Sidhanta school eventually returns and return to the sea.

The paths vary accordingly, thus having Shaktas of Shiva (those who wish to enjoy the Shakti in this world in relation to the divine principle of the spirit, Shiva), Bhaktas (devotees) of Shiva, or Brahmavadis (those who seek knowledge and wisdom ) from Shiva.

We also find analogous conceptions in the Shakta tradition, that is, of those who are followers of Devi (The Goddess as primordial Shakti, cultivated in different ways such as Kali, Parvati, Chamunda, etc.).

From the materialistic Shaktas, seeking to obtain from Devi gifts such as wealth, power, etc., to those seeking a type of impersonal liberation, or even reaching Devi's personal abode, Manidvipa, as well as Shiva's personal abode, Maha-Kailas, or Vishnu's personal abode, Vaikuntha.

And so, there are a variety of sadhus, be they Vaishnavas, Shaivas or Shaktas, yogis, tapasvis (penitents), tantrics, Aghoris (who have interesting practices such as meditating on a corpse or practicing the maithuna in a cemetery), Kapalumanas (who use a skull as a bowl), Kapardhinas, Kalamukhas, Naga babas, Vamacharins, etc.

These very diverse currents, sects and subsects are sometimes externally distinguished by the tilak, or the brand of different design that they carry on their foreheads and body. But there is also a wide range of differences in their respective doctrines.

In these different aspects, both hyperboreal and demiurgic elements appear, so it depends on the gnostic predisposition of the Sadhaka or practitioner, who can, from his level of practice and knowledge, orient himself and transcend the archetypal, towards the realm of the spirit.